A TESTIMONY

For the TRUE

Chriſt and his Light

in the CONSCIENCE;

IN

Confutation of *Robert Cobbit's* Teſtimony againſt the Truth, Entituled, *God's Truth atteſted according to Scripture.*

Wherein he hath oppoſed and contradicted himſelf in many things, and therein has ſhewed his weakneſs and folly in his gainſayings;

WHICH THEY

(Among whom he would be approved and ſet up) are deſired to take notice of.

From ſome of them called Quakers,

Ubi enim invidia eſt & rixa, ibi inquieta vita.

Printed in the Year, 1668

C 8338.648

JAN 16 1937

Peabody Fund

34-16
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WHerein R. C. hath made a large Repetition of Scriptures touching Jesus Christ as taking upon him the Seed of *Abraham*, or as come in the Flesh, and so of his Birth, Sufferings, Death, Resurrection, Ascention &c. Our Controversie will not lie with him about the truth of them, for the Scriptures we own in the Spirit and Life that dictated and gave them forth, and Christ of whom they testifie, and to him confess; and his Name by which Salvation comes, we know and reverence; but R. C. his Errors, Corruptions, Absurdities, Confusions and Contradictions, pretended from the holy Scriptures, and as being Pressed in his spirit thereto, these we were willing a little to observe, and to give the World to take notice of, in what follows, that the gross Darkness, Blindness and Distraction of such as stumble at the Foundation Stone, oppose and resist the true Light, (which is witnessed unto by the People of God called Quakers) may the more appear, and the Folly of such perverse and wilfull Opposers as R. C. be made manifest to all; who might have learned better things in six or seven years time, while he was among the Quakers, (so called) then have proceeded from him, if he had come in honesty or uprightness among them; and silence in these matters had been more consistent with his reputation and prudence, (as a man) then to oppose the Principles of Truth held forth by the said People, after that he had so long gone among them, as one of them.

FIrst the reason and occasion of R. C. his Book (after he has confessed Jesus Christ to be the Light of men, and that by believing in his Name we may have Life) is his finding a Doctrine entred into the World, *That denies the bodily humanity of our Lord, in conjunction with the Deity of God, to be the Christ, but affirms, that the Light of and in man to be the Christ and Saviour*, &c. and he calls Christ *the personal Christ* page 1. but in page 2. *All men are Required to believe on his Name.*

Answer, Christ was truly a Light both *before*, and *when* he took upon him the Form of a Servant, both before he appeared in a bodily similitude, in the likeness of sinfull Flesh, and then also, and is Gods Salvation to the ends of the Earth, which extends further then his personal presence did; though therein he did bear witness to the truth to his Inward and Spiritual manifestation, to the New and Living Way, which they came into who knew no man after the Flesh; yea, though they had known him so, yet so they knew him no more: So the real end of his coming in the Flesh is known, and received in the Spirit, which he directed his unto; and his Name was from Everlasting, and is to Everlasting; the Lord is one, and his Name one, receive it who can.

And in page 3. *R. C.* saith, *That Christ became Formative with and in that Body Christ.*

Answ. Mark here his confusion, a Formative Christ in that Body Christ; what two Christ's, Christ in Christ; a strange Doctrine! But more of these things hereafter.

Pag 4. Touching the Body prepared for Christ, he saith; Viz. *Which Body being Humane, consisting of Body Soul and Spirit*, &c.

Answ. What Confusion is here? If his Body consists both of Body, Soul and Spirit, what consists his Soul and Spirit of? When he commended his Spirit into the Father's hands, (on the Cross) was that his Body? Doth not this shew ignorance not to distinguish between a Body and a Spirit? For was not his Body without a Spirit when crucified, dead and buried? But his Resurrection and Ascention, (according to the Scriptures) when Quickned by the Spirit, who is it denies? And as to his humanity in the dayes of his Flesh, wherein he was subject to divers Sufferings, who denies that? But his being glorified with the Father, as before the World began, is a higher state. And he proceeded and came forth from the Father, and is the Expres Image of his Fathers Substance; Now can that Substance be truly said to be Created and Humane? As he speaks of Humane, with relation to Nature and Body, it hath relation to the Earth, or *Humus* the Ground, of which man was made, which the first man is of, not the Second, (though he was really man too) but Humane or Humanity in the other sence, with re-

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tion to Gentleneſs, Mercifulneſs, and the like, this we know was, and is in the Image of God, (in which man was made) and his Gentleneſs, Kindneſs, Mercifulneſs, &c. is manifeſted in Chriſt, who is the Image of the Inviſible God, and Firſt-born of Every Creature, which Image is not Earthly, for that muſt be put off, but Heavenly, and ſo to be put on by all that come to know the glory of the Terreſtrial in its place, and the true and real Humanity as oppoſed to that Cruelty, Envy, and Inhumanity which is got up in man ſince the fall; ſo that *Humanity* and the unreaſonableneſs of Beaſts are two things.

R. C. ſaith, *Chriſt is Formative, and not a Defuſive principle, and Chriſt being in the Form of God thought it no robbery to be equal with God*, &c.

Anſw. But was his Humane Nature and Body (ſpoken of before) the Form of God? And was that Body which he calls Chriſt equal with God? how hath he confuted himſelf? for did not he ſay, (when in that Body) my Father is greater then I? And did not the Apoſtle travel in birth that Chriſt might be Formed in the *Galatians*? So who have ſeen his Form or Shape, but they that have ſeen the Image of the Heavenly renewed in them? And he that ſeeth the Son ſeeth the Father alſo.

Page 11. He ſaith again touching the Body of our Lord, *It was Humane, of and from Nature, conſiſting as Creature of Body, Soul and Spirit, as did* Adam *the firſt*, &c.

Anſw. So here you may ſee what he means by *Humane*, and how again he confounds Body, Soul and Spirit, telling of his Body ſo conſiſting; but in his Contradiction to this in the ſame Page, *he is not the made Image of God as was* Adam, *but the Expreſs Image of the Father's Perſon*, &c. If not made, how is he a Creature, as before? And how is *R. C.* again confounded and contradicts himſelf.

When preſently after he ſays, *He is the Son from the Subſtance of the Father, which was not the Deity that was begotten, but the Humanity which was begotten of God into Subſtance with himſelf*, &c.

Anſw. Now mark here again this man's confuſion, and what oppoſition to himſelf he has laid down here, before his Body, Soul and Spirit was Humane, of and from Nature, now he is the Son from

from the Substance of the Father, and begotten into Substance with himself, but in the Father's Substance Humane, Nature: This is blasphemous to suppose assert or imply, as before, unless R. C. can prove Humane nature and Divine Substance both one.

Page 12. Says, *No longer twain, but one man in Christ Jesus the Heavenly Nature, and the Humane no longer severed, but by Christ joyned into one, by which conjunction he hath made us Priests unto God,* &c.

But in contradiction to this, and much more of his work before, he says pag. 12. *Christ hath begotten us by his Spirit in the Waters of Life, to capacity to take of the Waters of the Fountain of Life,* &c.

And pag. 13. *For this end came Christ into the World, which the Outward man receiveth not, but the In-man of the heart, being quickned by the holy Ghost, hath the property to take and eat of this Heavenly Substance,* &c. *And the power is not in Creature, but in Christ.*

Answ. So then this Substance is Heavenly and Divine, and not Humane, Nature nor Creatural, which nourisheth and feeds the Inner man of the heart, and it is the holy Ghost that quickneth, whereby the power and vertue of Life is manifested, and the oneness known between Christ and his Members, who are called by his Name, and through it have Life and Salvation, which Name was before that which was Humane or Earthly was, and he is the same to day, yesterday and for ever, being glorified with the Father, with the same glory which he had with him, before the world began: And if the Heavenly Nature and the Humane be by Christ joyned into *one*; what is that *one*, is it Humane or Heavenly? for Humane and Divine or Heavenly are two.

And in the end *R. C.* says, *Thus I have given you account of the Truth, according to the knowledge of God, concerning the Mystery of his Son Jesus.*

Answ Let such as are reasonable, and have any sence or knowledge of God, or of his Mysteries judge whether or no *R. C.* hath spoken as one knowing God or his Mystery, when thus he has contradicted himself about Christ being Formative, Humane,

Humane

a Humane Body, in Humane nature, &c. Is this the Myſtery? or whether the Apoſtles Teſtimony of Chriſt within the hope of glory, be not the Myſtery hid from Ages and Generations?

Page 12. He ſaith, *My intent in this writing, is not to draw the mind forth from waiting within it ſelf for the manifeſtation of God in it ſelf; for that which is to be known of God is to be revealed in man*, &c.

Anſw. If the mind ought not to be drawn forth from waiting within it ſelf for the manifeſtation of God in it ſelf, what muſt it wait in? Muſt it not wait in the Light of Chriſt within, wherewith every man is enlightened? If it muſt, then this Light is not Natural, nor a created Conſcience; nor ought it to be rendred Inſufficient, as *R. C.* hath done to his own confuſion, in that it brings to the manifeſtation of God, and to reveal that in man which may be known of him.

And now let us further take notice of *R. C.* his Principles and Contradictions concerning the Light in man, and how he has wronged the People called Quakers, miſrepreſenting their Principle concerning it.

Here follows *R. C.* his Principles in his own words.

* Page 1. *That the Light of and in man is Chriſt and Saviour, and to that as Saviour to take heed is contrary to the Scriptures, and by them judged*, &c.

R. C. his Contradictions in his own words, which may ſerve for Anſwers to himſelf.

* *To the Grace of God I bear record, that Jeſus God hath ſent, who is the Light of men, and that by believing in his Name we may have Life*, &c. *And Chriſt is the Way, the Truth, and the Life*, &c. p. 3. *mine eyes have ſeen thy Salvation which thou haſt prepared before the face of all People, a Light to enlighten the Gentiles*, &c.

Page

* Page 1, 2. *The Prophets accounted not their Light to be Christ, neither put their truſt in their Light for their Saviour, but looked forward to Christ, that was to come, and rejoyced to ſee his day, who God ſent, and required all men to believe on his Name, that they might have Life.*

Page 10. *That Body that did the Fathers will* by whom *we are ſaved*, &c.

Page 4. *The Serpents head not broken by any power without Humanity.*

* *That they had that Light that now is preached to be the Chriſt is manifeſt, in that they feared God, and walked blameleſs before his face, being obedient unto his Law.*

Pag. 2. *Yet have I ſet* my King upon my holy Hill of Sion, *wherefore it is ſaid, Kiſs the Son leſt he be angry, and you periſh by the way, when his wrath is kindled but a little,* bleſſed are all they that put their truſt in him, *Pſal.* 2. And pag. 12. *Which Hope we have as an Anchor of the Soul, both ſure and ſtedfaſt, which entereth into that within the Vail, whither the Fore-runner for us is entred, even Jeſus, made an high Prieſt after the order of* Melchiſedeck.

Obſervation, His outgoings have been from of old, and he came forth from God; and ſaid, *Before Abraham was I am*: And to the Phariſees, who were ignorant of him in their earthly ſpirits, (as *R. C.* is, who accordingly repreſents him his Body, Soul and Spirit) *Ye are from beneath, I am from above*; *Ye are of this World, I am not of this World*; *he that ſeeth me ſeeth the Father alſo*, &c. And was not his Name before he took upon him Fleſh and Blood? And the Light which the Prophets had, if they were not to truſt in it for Salvation, Perfection or Juſtification, how did it lead them to fear God, and walk blameleſs before his face? What contradiction is here! when, *in all Nations, he that fears God, and works righteouſneſs is accepted*: *and not the Hearers, but the Doers of the Law ſhall*

be

be justified. And what Light, or Spirit was it that led them to see Christ's Day and rejoyce; was it not a measure of his Light, or his Testimony which was the Spirit of Propheſie? And if that led them to see Christ's Day in a fuller manifestation and discovery; was it not Saving and Justifying in their obeying and following it? And did not the Prophet *David* testifie of the Son in his Day; and said, *Blessed are they that trust in him?*

So was he not a Saviour Anointed? Was he not Christ, the Word, the Light also, before he took upon him, or assumed that Body in which *R. C.* describes him with his Soul and Spirit, as Formative, Humane, Creatural, &c? If he denies this, how did *David* in Spirit call him Lord? And how is he a Priest for ever after the Order of *Melchisedeck*, without beginning of dayes or end of life, as is confessed Page 12? And *John*, who said, he was *the true Light which enlightens every man coming into the World*; and he said also, *He that comes after me is preferred before me, for he was before me:* Mark, *He* was before me, *John* 1. And what was that [*He*] so often spoke of, that took on him the Seed of *Abraham*; and took part of Flesh and Blood which the Children had? Was it Christ, yea, or nay? what says R.C. to it?

R. C. his Principles.	His Contradictions.
a Page 4. *Christ is not the Light in any mans Conscience, nor yet the Principle of Light,* &c.	a P. 8. *The better Covenant is Christ, now that Christ is Light, who is it that it denies? And I will pray the Father, and he shall send you another Comforter, even the Spirit of Truth,* &c. *Christ is the speaking word.* And P. 9. *The Apostles directions was* to the Light in Conscience *to receive Christ*; and p. 10. *The Light in Conscience did manifest it self to and in the Disciples of Christ*;
And that his breaking of the Serpents Head was not done by any power without Humanity, &c.	
Page 6. *Your Foundation is built upon the ground of Nature,*	

ture,&c. You preach the Light in mans Conscience to be he.

here was Peter *by his Light bearing witness to Christ.* And page 12. *That which is to be know of God is to be revealed in man: In him was Light, and the Life is the Light of men.*

[b] Page 7. *This Light is the formed Light,* &c.

[b] Page. 15 *Grace is the Life of Light that comes from Christ.*

[c] Page 8. *The Heathens had this manifesting Light,* &c. *to which the Apostles came not to turn them to as* their Saviour, &c.

The Light in the Conscience is but the Law, which makes nothing perfect, &c.

[c] Page 8. *To the Light in Conscience God requires obedience, as to his Law.* P. 9. *Directions was to the Light in Conscience to receive Christ.* Pag. 13. *My son, give me thy heart, for I have made my Covenant unto thee to write* my Laws in it, *to put my* Fear in it, to pour forth my Spirit upon it.

[d] Page 9. *Natures Powers hath shut it up in* Natures Root.

[d] Page 10. *The Light hath its habitual place,* to wit Conscience.

[e] Page 7, 8. *We find* no help in Conscience, *&c. man's fall, and* the necessity of Christ *to restore him, being manifested* to him by his Light, *puts him into perplexity, and by the pangs that the Powers of Darkness,* &c. *is apt to fall into despair.*

[e] Page 8. The Light in Conscience *leaves* not without hope; *for it is our Schoolmaster to bring us unto Christ.*

Page

f Page 8, and 7. *I give you to know, as before hinted, that the Light in Conſcience is but the ſpirit of the Humane ſoul, and is* Creatural, *as an Individual of and out of the whole, and thence but Formative, and as* thus made, *was the Image of God, when it ſhone in its luſtre,* &c.

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f Page 6, and 7. *The Principle of Chriſt is* his own Habitation, *&c.* ☜ and for a habitation of mans reſt, *&c.* ☜

Adam *was created in this Light, and* happy *had it been for him, and his off-ſpring, had he there abode,* &c. *but he conſenting to the powers of Nature, which put out his light, for Nature ſhut up* his divine *part in its own Root.*

g *This Light is the formed Light that God hath made into a Principle,* &c. page 10. *Chriſt is Formative, and not a Defuſive Principle, which the Light in Conſcience is of.*

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g Page 8, 9, 10, 11. *Chriſt is the ſpeaking Word; in him was Life, and the Life was the Light of men, the Light in Conſcience is a Defuſive Principle; this man of whom we ſpeak* is not the made Image of God, *as was* Adam, *he is the Son* from the Subſtance of the Father, *&c.*

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h Pag. 9. *The Light in Conſcience Chriſt knew that it was man's, and ſo of it he ſpeaks, ſaying, If the Light in you be darkneſs, how great is that darkneſs,* &c.

h Page 9. *The Apoſtles directions were to the Light in Conſcience to receive Chriſt that died and roſe again,* &c. *In him was Life, and the Life was the Light of men.* And page 8. *The Heathens had this manifeſting Light,* &c. *And of Chriſt it is ſaid, he it is that enlightens every man that cometh into the World; the Scripture is true,* &c.

Obſerv. Where R: C. in divers places puts the Light within, which we preach, for the Law which makes nothing perfect, he is groſly miſtaken; for the Light was before that outward Law was, which was given to the Jews, which was it that made nothing perfect.

We do alſo obſerve in many places through his confuſed ſtuff, he accuſeth us wrongfully, in ſaying, that we preach a Light of Conſcience to be Chriſt and Saviour; for theſe words *Light of Conſcience* are not our Expreſſions; but ſince that in many other places he contradicts them, uſing the words *Light in Conſcience*, &c. ſaying, the Light in Conſcience theſe new Preachers cry up for Chriſt, page 5, and 6. wherein alſo in his ſcornfull ſpirit he has wronged us; for we ſay, it is the Light of Chriſt in the Conſcience wherewith he hath enlightened men, that they are to take heed unto; or a Meaſure of the Gift of Chriſt, that they may receive him who is the Giver of it; and ſo receive Power to *become the Sons of God*, and come to know *Chriſt in them the Hope of Glory*; and to be the *Power of God*, and the *Wiſdom of God*; and to be made *unto them Wiſdom, Righteouſneſs, Sanctification* and *Redemption*; being made the Children of the Light, by believing in the Light: and then, is not that Power *known, felt* and *received within* which bruiſes the Serpents head? It plainly appears that R. C. his mind, heart and end was not right nor clear before the Lord, when he came ſo many years among the Quakers, (ſo called) nor his love and owning them either real or honeſt, which ſeemingly, for a time, he made a great ſhew of, when he came among them, and ſo often very largely confeſſed to the Truth declared and preached among them: But however, if he came to ſhelter and ſecure himſelf as one of them, he has now given the World to know, that he is no Quaker, but a ſcornfull oppoſer of them, as new Preachers, Lyars, and what not, though he does not name them; but indeed we have been aware of him from the firſt, (and divers times he was reproved when he was among us, for he was not of us) ſince we have ſeen him of an airy conceited ſpirit, (never clearly convinced) and apt to talk and boaſt of things he knows not, partly of ſome broken notions he has gathered out of *Ja. Behman*, and partly of the words of Truth gathered among the Quakers; and now ſome of the old Profeſſers Stuff he has heaped up againſt the Light, and

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in his defining Christ, whom he knows not, nor discerns his Body which is Glorious; and he in a Glorified state, as ascended far above all Heavens that he might fill all things. So now R. C. hath brought forth such a Monstrous birth, such a medlie, such a heap of Confusion, nonsence and absurdities, as we have not met with before among all the dark Professors that have opposed the Truth: As also, in divers places, he hath wronged the Quakers, and their Principles, and then made war against fictions of his own framing; who unjustly in page 9. charges them with setting up a fiction of their own invention, against the Truth, touching their Doctrine of the Light that manifests, &c. And then in page 10. to shew his grosness, folly and confusion, further, he useth these words, *Viz.*

Is the Light in man's Conscience the Word of God, that was God, by whom all things was made? I ask, was the Light in Conscience personally to be seen by the firmamental eye; to be felt with the outward hand; to be seen to eat, to drink, to be a weary? For, this I say, That if the Light of Conscience be not to be understood in these capacities, your Doctrine is false, and you before God are found Lyars, &c. These are *R. C.* his very words.

So mark his Confusion, and how grosly he hath spoken and implyed concerning God and his Light in Conscience; which, if it be not to be seen with outward eye; felt with the outward hand; seen to eat, to drink, to sleep, to be a weary, &c. If it be not to be understood in these Capacities, then, he judges our Doctrine false, and we Lyars before God: But then, it seems, if the Light in Conscience be to be seen and felt with the outward eye and hand, and be seen to eat, to drink, to sleep, to be a weary, &c. this is not false, nor a lye, according to R. C. his Principle.: Did you ever hear or read of the like, or of any that thus represented God and his Light in this manner? Is this R. C. his Wisdom?

But were there not many that saw, or might see Christ's outward Man, Body, or Person in these capacities, in the dayes of his Flesh, that neither had seen God, nor his shape; for Christ said, *If ye had*

had known me, ye would have known my Father also; and he that seeth me seeth my Father: I am in the Father, and the Father in me; the Words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, John 14.

Again, p. 6. *R. C.* saith, viz. *You preach the Light in man's Conscience to be he; wherefore, it is no marvel that you deny his Ascension.*

We answer, We preach the Light in man's Conscience to be Christ's Light, or his Gift, as was testified; and also, as R. C. hath often confessed, the Life that was in Christ to be the Light of men; and that he enlightens every man that cometh into the World; but as for that of denying his Ascension, it is very false, as divers other things are against us; for, according to Christ's own Testimony, and his Apostles, we confess his Ascension; who said to the Pharisees, *Ye are from beneath, I am from above; ye are of this World, I am not of this World: If God were your Father, ye would love me, for I proceeded forth and came from God*, Joh. 8. 23, 42. And he said, *No man hath ascended up to Heaven, but he which came down from Heaven, even the Son of Man which is in Heaven*, chap. 3. 13. *Now, He that ascended also descended first into the lower parts of the Earth: He that descended is the same also that ascended up far above all Heavens, that he might fill all things*, Ephes. 4. But can Flesh and Blood inherit the Kingdom of God? See 1 *Cor.* 15. 50.

Pag 9. 10. *R. C.* Accuseth some, *with a Doctrine, or Opinion, that will have Christ all Spirit, and no Body, saving his Church: And saith, Now man open thy eyes, and see how dangerously thou standest, who denies the Body of our Lord Jesus Christ in his Person, allowing him no other Body then his Church, making that Body that did the Father's Will, by whom we are saved, to be extinguished, and as to any substance vanished away as smoke*, &c.

We

We Anſwer, If there be any ſuch as deny the Body of our Lord Jeſus, or ſay, it is extinguiſhed, and as to any ſubſtance, vaniſhed away as ſmoke, let them anſwer for themſelves, if there be any ſuch; for we have not heard any uſe theſe expreſſions before: but we ſay, that his Body is a ſpiritual glorious Body, of which the Saints are Members, who are of his Fleſh, and of his Bone, who cannot ſay that his Subſtance is vaniſhed away as ſmoke; for it is Heavenly, and they eat of it, as he confeſſeth pag. 13. who eat his Fleſh, and drink his Blood, and ſo have Life in them: So Chriſt his Body and Church is not divided, no more then the Vine and its Branches; and there is one Body, and one *Spirit*. And as to his being a Spirit, the firſt *Adam* was made a living Soul, the laſt *Adam* a quickning Spirit; yet there is nothing of Chriſt loſt, nor extinguiſhed, of his Body, nor of his Spirit, read it who can, who hath a Spiritual *Eye open*.

In page 15. *He accuſeth ſome for Blind Guides, who take Nature for Grace; and the light of Nature for the Light that cometh from the Lord; and for denying the Chriſt of God, and ſhamefully affirming, that he was but a manifeſtation for our Example*, &c.

Anſw. They that are herein concerned, and guilty of taking Nature for Grace, and the Light of Nature, *&c.* are ſomewhat like himſelf, who has deſcribed Chriſt, as *being a Formative Being; and a Body, Humane*, Creatural, *of and from Nature, &c.* and the *Light in Conſcience*, as *but the ſpirit of the Humane Soul, Creatural, and but Formative, &c.* ſo, what doth he but put Nature for Grace, *&c.* and deny the Chriſt of God as he is.

And who is it that affirms he was but a Manifeſtation for our Example? We kown him to be more then an Example; for he is the *Way, the Truth, and the Life, &c.* and yet was a faithfull Example alſo, and left us an Example to follow his ſteps.

And ſo he was truly a Light in the dayes of his manifeſtation in the Fleſh, or in his Perſon; but his Light extends further then that, his outward Preſence, or Manifeſtation.

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And further, as to his Light; If Christ be not the Light in any man's Conscience, as *R. C.* saith page 4. How said he to his Disciples, *He that is with you shall be in you*; and *I in them, and they in me*: And did not Christ say, *I am the Light of the World*; and if the Light, wherein is the Habitation of Rest, be not *Saving*, nor as such to be looked unto; but Christ as a Creatural Humane Body, then is that which is Humane and Creatural above that which is Divine and Heavenly, which is gross and blasphemous to assert; *For my Father is greater then I*, said he, who sometimes spoke as man, and othertimes not of himself; and the Jews had a further belief, and speak clearer of Christ then *R. C.* hath; for they from the Law believed that Christ abideth for ever. Also *R. C.* may note, that he was truly Christ, the Rock, before he took upon him that Body that suffered; for did not the *Israelites* (when baptized unto *Moses* in the Cloud, and in the Sea) all eat the same Spiritual Meat, and all drink the same Spiritual Drink? *For they drank of the same Spiritual Rock that followed them*; *and the Rock was Christ*, 1 Cor. 10: Mark, that Rock was Christ.

Page 9. *R. C.* saith, *Christ impowered the Apostles to go forth to preach the Gospel of God to the Ends of the Earth, which Gospel was his Sufferings, Death and Resurrection, baptizing in the Name of the Father, Son and holy Ghost*, &c.

Answ. The Gospel which they preached was Everlasting; *It was the Power of God to salvation, to as many as believed, both of Jews and Gentiles*: But were his Sufferings, Death, &c. Everlasting? Is this good Doctrine? Let the serious Reader judge; and not only the Sufferings of Christ, and his Death were preached, but a Conformity thereto; and the Power of his Life, (to be lived in) by which Salvation is known, to them that have Suffered and Died with him, and received the Vertue and Power of his Life and Resurrection manifested in them, as the Saints of old did: Christ was sometime preached as Crucified to the Jews, but more generally a Light to the Gentiles: He and his Power is Everlasting, but not his Temporary Sufferings, or Death, which shall have no more Dominion over him.

And

And now, in ſhort, obſerve *R. C.* his Definition or Deſcription of Chriſt, and his Light, and then come to his total and final Contradictions and Confutations againſt himſelf, and his unfruitfull work in his Book, before mentioned.

R. C. His Doctrine touching Chriſt in pages 3, 4, 10, 11. is, *That Chriſt is Formative, a Body conſiſting of Body, Soul and Spirit, Humane, Creatural, of and from Nature,* and only as *ſuch a Saviour, a Breaker of the Serpents Head,* &c. page 6, 7, 8, and 9. *The Light in Conſcience is not the Saviour:* Why? *Its but the ſpirit of the Humane Soul, and is Creatural, and but Formative:* Another while, *Its the Life of Chriſt; The Grace of Chriſt; A Habitation of Man's Reſt; Chriſt's own Habitation:* Another while, *It is but Man's,* and ſo *Darkneſs.* O! *R. Cobbit,* how great is thy Confuſion, and how groſs thy Darkneſs, which thou puts for Light?

Now follows a Summary Collection of R. C. his Final Confutations againſt himſelf, and his Corrupt Principles, which may ſerve for a ſhort Anſwer to his whole Book; that when he replies, he may further ſtrive, war and fight againſt himſelf: They are Collected and laid down in his own words and expreſſions, *Viz.*

R. C. pag. 12. *My intent in this writing is not to draw the mind forth from waiting within it ſelf, for the manifeſtation of God in it ſelf: For that which is to be known of God is to be revealed in man; in as much, that man is the Subject of God, which God hath made to qualifie with himſelf,* &c. *Chriſt having broken the Edge of the Angel's Sword,* &c. *Chriſt hath begotten by his Spirit in the waters of Life, to Capacity to take of the Waters of the Fountain of Life, and to drink freely; for Chriſt hath ſet open the Everlaſting Gates for* Judah *and* Jeruſalem *to waſh and to be clean,* &c. p. 13. *He that believeth*

on me out of his Belly ſhall flow forth Rivers of Living Water ſpringing up into Eternal Life, &c. *Therefore, whoever thou art, that art not brought in, into thy internal Root, thou canſt not be a partaker of the Heavenly Dews, ſo as to become an Inhabitant in* Canaan's *Land, where the Fields are alwayes green, and the Flowers do give their ſweet and fragrant ſmells, and the pure Waters do diſtil their Streams down its Banks; and until thou thither comeſt the Vail is over thy heart, which is thy deep of Darkneſs, * through which thou art to paſs as that Wilderneſs of Briers and Thorns*, &c. p. 14. *And this is the narrow Way, and ſtrait Path that thou muſt go, if thou wilt come unto the Gate which few find, and few do enter, if thou wilt be a Diſciple of the Lord; Let thy in-eye of heart wait upon the Lord for its Leader into the Heavenly* Canaan; *for this know, that the* in-man *of thy heart lies dead in the deep of Natures darkneſs, and hears not any man's call, till it hears the* Voice of Chriſt; *which Voice is it that quickens, and gives it motion in the womb to hunger after him whoſe voice it heard, that by his Power, as the Priſoner in the deep may come forth*, &c. *Thou that art hither come, this is my Counſel unto thee, that thou ſinkeſt down into thy ſelf, and there be ſtill for God to ſeal his Covenant to thee*, &c. *and when thou feeleſt thy Centre ſtirred, take heed of forming a birth by thy own will, leſt thou bringeſt forth that contrary birth then the* Birth of our Lord Jeſus Chriſt; *leſt thou periſh with thy own babe: for this I tell thee, that the Birth of God is far from being born, though the Centre of thy heart may be opened by the Power, for the babe lies within the Centre in thy heart*, &c. *Riſe not up from thy ſunk-down ſtate, but when the Spirit opens thy heart, go down more into the deeps, in thy own particular, ſo thou wilt come to a perfect diſcerning betwixt* Babel's *Brat, and the Lord's Birth, and be ſafely kept by the Lord's*

Spirit

* Nay, they had ſome light and diſcoveries in their way to Canaan's and before they came thither.

Spirit from that exalted ſtate by which ſome are in danger to fall into perdition, &c. page 15. *Wherefore, Oh man, gird up the loynes of thy mind, and be not faithleſs, that thou mayſt have a Poſſeſſion in the Kingdom of God*, &c.

Thus far *R. C.* hath given a Teſtimony againſt himſelf, and his former diſtracted work againſt the Light within; So it's manifeſt he is out of the Life and Enjoyment of that, which in this wiſe he preaches to others; and is confounded, whilſt one while he lays the ſtreſs, of Salvation, on Chriſt's Body outwardly; another while, on him as the Myſtery within; uſing many words (as before) which are not his own, but learned partly from *Ja. Behman*, and partly among them he in ſcorn calls new preachers up of the Light within, about which he is confounded, ſhattered and broken to pieces; as all ſuch ſhall be who ſtumble at it, and make it their work to oppoſe and gainſay that which God is exalting to his own Glory and Praiſe.

THE END.